

# Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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PUBLISHED EVERY FRIDAY MORNING FOR THE PROPRIETOR,  
BY JOHN RAMSEY.  
CLEVELAND FLETCHER, Editor.

[From the N. H. Star and Universalist:]  
OCCASIONAL SERMON,  
Preached before the Merrimack River Association of Universalists, May 23, 1835.  
BY FREDERICK A. HODSDON.

TEXT:—"The vile person shall no more be called liberal. The liberal deviseth liberal things and by liberal things shall he stand."—Isa. xxxii, 5 and 8.

Revealed religion was designed by the author of our being, to increase the sum of human happiness by elevating the mind to noble objects, and advancing us in moral excellence. As the Author of religion is infinitely wise, it must be such a tendency as perfectly to secure and which he designed, and therefore reasonable and unavoidable conclusion, that all who embrace this religion will be better and happier. If we see improvement of this kind, in any sect or denomination of religionists, we may safely pronounce that they have not embraced the true religion.

So long as we are to follow the instructions of Jesus, to know a man by his works and not by his professions, moralists must be considered the foundation of religion; that individual or sect of religionists who manifests the most excellence of moral character, gives the greatest evidence of the soundness of faith. The permanent prosperity of any denomination depends upon their superior moral character. And hence it becomes important that every denomination should only set before the public what they receive to be the legitimate tendency of their principles, but to point out those characters who they acknowledge exhibit the true spirit and conduct of their principle, and those who do not. I have therefore thought that it might be useful on this occasion, to call your attention to the consideration of this important point.

It is certain, that as a denomination, we suffer much in consequence of many worthy persons being classed with us, and their habits of life being received as specimens of the tendency of our religious faith. It is therefore very important that the public should be correctly informed upon this subject, that we may be delivered from the reproach, which their "vileness" is calculated to bring upon us. True, much has been already said, but not sufficient to remove the evil.

I have chosen my text as expressive of a sentiment which I intend to advance in this discourse. We claim to be liberal-christians, and the claim is manifestly true, at least so far as faith is concerned. We recognize all mankind as one great brotherhood, equally beloved by the great Father of all, and destined in the final end, to be partakers of the same glorious inheritance. But without any other remarks upon the justness of our claim to the title liberal-christians I would say, that I shall, in this discourse, use the term Universalist as synonymous with liberal, and liberal as synonymous with Universalist; and by Universalist I mean a christian in the broad and full sense of the word—a person sound in faith and upright in practice.

We will now attend to the first declaration of the text. "The vile person shall no more be called liberal;" or, in other words, "the vile person" has no just claim to the title, Universalist. St. James informs us that "faith without works is dead," hence we are authorized to declare, that no man has any claim to his profession, who does not manifest the fruits of his faith. No man can be Universalist who habitually disregards the teachings of his Universal faith. Let us ascertain then what this faith teaches. Paul will give us this information in few words. He says in his epistle to Titus, "The grace of God that bringeth salvation to all men, hath appeared, teaching that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Now according to St. James, he who does not obey these teachings—he who is destitute of the fruits enjoined, is destitute of faith, and consequently is no more of a Universalist than the most violent opposer of the sentiment.

"Faith without works is dead." What the reason a person cannot have faith without works? I answer, that happiness is our being's end and aim, and that always engage in that which we believe is productive of our greatest interest—in that which we believe will secure the greatest amount of happiness. Now the inspired words, upon which we build our faith, assures us that there is peace to the wicked, that they are as a troubled sea when it cannot rest, and that there is no good in sin; but that good works are good and profitable unto men; that in keeping the commandments there is great reward; that purity of heart

is man's greatest interest; in short, that without holiness no man shall see the Lord, or enjoy happiness. Now so long as any sane man seeks to promote his happiness, he will, if he fully believe the moral teachings of the Bible, break off his sins by righteousness and live according to its sacred requirements. If he does not do it, it is the strongest possible evidence, that he does not believe in the moral teachings of christianity; and if he cannot exercise faith in the moral teachings of christianity, the truth of which may be so easily proved by his own experience and by ten thousand cases around him, how can he believe in that part of christianity which rests principally upon the testimony of others—the Messiahship of Jesus, his miracles, his death and resurrection, and his doctrine of life and immortality for the human race? Will he reject that, the truth of which his own senses will confirm, and believe that which rests mostly upon the testimony of others? It is altogether improbable. Therefore "faith without works is dead," and "the vile person shall no more be called liberal"; or he who dares not "deny ungodliness and worldly lusts, and live soberly, righteously and godly" has no just claim to the name of a Universalist.

Our religious opposers are sometimes so ungenerous as to endeavor to heap odium upon us, by calling any person a Universalist who occasionally attends our meetings—many of whom are no nearer Universalism, either by profession or conduct, than to Mahomedanism. We say ungenerous—for would they not think us very unfair and uncharitable, if we should class with them the loose and thoughtless multitude who occasionally attend upon their ministrations, and set them forth as the legitimate offspring of their distinguishing faith?—Though our opposers must be very sensible that it is extremely unjustifiable for them to class any person with Universalists who may occasionally attend their meetings, yet there is one class of individuals whom they may with less injustice set down as Universalists until they are correctly informed upon the subject.

It is undeniable that there are some persons in the community who profess to be very favorable to the doctrine of Universalism—yes, who profess to be Universalists, the beginning and the end of whose religion consists in the wholesale condemnation of the popular sects—whose whole zeal is employed in turning and overturning, so that they have none to devote in building up the fair temple of righteousness and truth. They are opposed to the sentiments and practices of the popular sects but the inspiring and sanctifying principles of universal grace have never kindled upon the altar of their souls the flame of love to God and man. We would have it distinctly understood that our religion consists in something more than mere opposition to the popular denominations of the day.

True, as we believe that the doctrine of endless misery is a false and distressing sentiment, derogatory to the divine character, and most tormenting to man,—and that the doctrine of universal holiness and blessedness is not only the truth of Heaven, but honorable to God and happy to man, we would have every man who takes this view of the subject contend earnestly for the faith—not with acrimony, however, but with meekness and decorum.

We believe that there are many evils among our opposing religious brethren, and while we earnestly desire that they may be rooted out and destroyed, we would have that which is good and useful established in their place. While we would labor to consume the hay, wood, and stubble, we would labor to cultivate the same soil, the plants of God's planting—while we would labor to demolish the tottering fabric of falsehood and sin, we would exert ourselves to rear the brilliant temple of eternal truth, and to adorn it with the choicest embellishments of heavenly righteousness, that we may have a temple where our God will delight to dwell, and manifest his cheering presence to the weary and heavy laden. The genuine Universalist will, therefore, deny ungodliness and worldly lusts—strive to depart from the appearance of evil, and to promote truth and holiness among men.

When therefore you see a man dishonest in his dealings, taking the advantage of his neighbors, wrenching the scanty pittance from the hands of the poor—pursuing a course of double dealing and fraud for the purpose of heaping up gold, be assured—no matter what he may profess—that he is not a Universalist; for such conduct is vile, and "the vile person shall no more be called liberal."

Do you see one disregarding the Sabbath, the ministrations of the gospel, the reading of the Bible and all means of divine improvement and spending the Lord's day in attending to his usual avocations, or in performing excursions of sport and amusement—his conduct is vile, and though he may have defended Universalism with all the eloquence of

Demosthenes, yet the principle has not reached his heart—he is not a Universalist—for "the vile person shall no more be called liberal."

Do you hear one speaking reproachfully against his neighbors, endeavoring to blast their fair reputations by the foul breath of slander? Do you see him aiming his shafts against the ornaments of society, seeking to bring them down to his own degraded level, by searching out their trifling faults, handling them in a deceitful manner and magnifying them to mountains? Slander is a most pernicious evil and most severely condemned in the word of God. The command is "speak evil of no man;" and he whose heart is warmed with the spirit of Universalism, cannot indulge in such malignity against his fellow men. Such conduct is vile, and he who is guilty of it, can have no just claim to the name of a Universalist, for "the vile person shall no more be called liberal."

Do you see another destroying his health, stupifying his senses, blasting his reputation, bringing disgrace upon his friends, sending want and wailing to his abode, cursing and abusing his amiable wife and lovely children, and with a bloated form covered with rags, hastening to a drunkard's grave? Be assured that though he may have been reared in "the school of the prophets," and shone with brightness for a season, among the most devoted followers of Jesus, yet the flame of divine love and faith, which purifies the heart, has long since ceased to burn upon the altar of his soul. His faith is dead; he is vile in his conduct and is no longer a Universalist, for "the vile person shall no more be called liberal."

Do you hear another profaning the name of God, treating his character with vile mockery, and imprecating vengeance upon the heads of his fellow men? What! Is it possible that one who believes that the Author of his being is good, and does good continually to the creatures of his power, and will bring all beings to immortal holiness and blessedness in heaven—can one, who solemnly believes this, be so insensible to every feeling of gratitude, as to treat the name of God with irreverence and mockery? And while he is invoking vengeance upon his fellow men, does he profess to be a disciple of Jesus Christ, who has enjoined upon his followers forgiveness of enemies, blessing for cursing and prayers for the despising and persecuting? Yes, there are no doubt some now as of old, who "profess to know God, but in works deny him, being abominable and disobedient, and unto every good work reprobates." He who treats the name of God with irreverence and mockery and curses his fellow men, is guilty of a deep stain of vileness, and violates all claims to the name of a Universalist, for "the vile person shall no more be called liberal."

In short, all who habitually indulge in ungodliness and worldly lusts—all that make no exertions to subjugate their evil propensities, wantonly violate the teachings of the grace of God which bringeth salvation to all men, and do not deserve and cannot claim with a shadow of propriety, the name of Universalists. A mere profession is nothing; it costs nothing to make it, and it is worth nothing after it is made unless sustained by the discharge of the duties the profession enjoins. We are to judge men by their works; and if these bear testimony to the sincerity of their professions, then we are to award the name and honor of their professions.

Perfection is not expected of imperfect beings; but it is expected that they can show a disposition to deny ungodliness and worldly lusts by retracing their steps when they err from the path of rectitude, and by exerting themselves to live soberly and righteously and godly. So much we can do; and so much is expected of us if we lay any claims to the name of Universalists.

We are by no means to conclude, that every person is vicious and anti-christian, who is sometimes found astray from the perfect rule of right. If christians are those only who live entirely exempt from sin; it will be a fruitless effort to look for any beneath the sun. But I call that man a christian in conduct, who repents if his wrong, and endeavors to avoid it on future; who exerts the ability the Lord has given him to keep the commandments and follow the examples of Jesus. I call that man a Universalist, who, from his faith in a God of infinite holiness, benevolence and impartiality, strives to maintain purity of character, and cultivates a spirit of impartiality and love to all, though he may not be as perfect as the being whom he serves. But he who is habitually and wilfully in the practice of wrong—defrauding his fellow men, slandering their characters, using profane and obscene communications, or paying his devotions at the shrine of Bacchus, is violating his own sense of right, and abusing that moral agency which he might employ in purifying his character, and in bringing forth works meet for repentance, and of course has

no claim to the name liberal or Universalist or Christian.

Before leaving this part of my discourse, it is my duty to notice a charge which our religious opponents frequently bring against us. They frequently charge us with infidelity—say we have no faith in the inspiration of the Bible. This charge we pronounce slanderous in the extreme; because we believe it is frequently made by persons who are well persuaded that there is no truth in the charge. No sect of Christians have stronger faith in the inspiration of the Bible, and none can have reason to prize it so high as Universalists. They believe that it reveals a prospect for all mankind beyond the grave more glorious than the boldest thought can conceive or the most expansive desire can ask—an existence of perfect holiness and immortality.

What is Universalism? It is a belief in the gospel of Jesus Christ, by which we anticipate the redemption of the groaning creation from the bondage of corruption into the glorious liberty of the children of God. How then can a Universalist be an infidel? He cannot. The very foundation of his faith rests upon the inspiration of the Bible. When his faith in divine inspiration is removed, he can no longer have faith in the doctrine of Universalism, and verily ceases to be a Universalist.

We are aware that men of sceptical sentiments sometimes call themselves Universalists, attend their meetings and contribute to the support of their ministry. They sometimes undertake the defence of the sentiment by the aid of the scriptures, and if it so happens from their superficial acquaintance with the subject, that they do not succeed so well in the argument, they will, as a short method of closing the controversy, declare their disbelief in all divine revelation. But what does this prove? That Universalists are infidels? No; but that infidels sometimes call themselves Universalists.

I have known men of sceptical sentiments unite with Calvinists, Methodists and most all other sects of christians. But does this prove that these sects are infidels? Just as much as in the other case it is proved that Universalists are infidels. A Universalist is one who believes that the Bible came to us through the medium of those who wrote and spake as they were moved by the Holy Spirit, and who believes on the authority of promises he finds recorded in this inspired volume, that all mankind will be holy and happy in the resurrection world. This is the faith of a Universalist; the profession of which must be sustained by a punctilious observance of the requirements of the gospel.

And now we are upon the subject, we would take occasion to say to all, who sometimes call themselves Universalists, while you lack faith in divine revelation, though you would studiously avoid casting any illiberal reflections upon you, and desire not to detract one iota from the respect you may deserve as an honest man and good citizen, we would ask it as a favor of you, not to declare yourselves Universalists so long as you are declaring your disbelief in the truth of the Bible, and ridiculing its glorious doctrines and holy requirements. It is unjust and ungenerous for you so to do; because it is bringing a stigma upon us which we do not deserve, and which is painful for us to bear. You may not consider it any reproach to be called infidels; we do. We believe in the divine authenticity of the christian religion; and we love and prize its sublime and animating doctrines above all price. And to have our faith removed in the truth of christianity, and to have the glorious and inspiring hopes which it has enkindled in our bosoms blotted forever from our anticipations, would be the greatest judgment that could befall us; and we feel ourselves aggrieved, when we are accused of disbelieving that which is our brightest day-dream and the joy of our existence. We therefore kindly ask you to stand upon your own ground, and let us possess ours free from the reproaches which your opinions may bring upon us.

I come now to notice the second declaration of the text. "The liberal deviseth liberal things." A genuine Universalist will not only deny ungodliness and worldly lusts, but he will abound in the good works of pure and undefiled religion. A person who has drank into the spirit of universal love and good will, will not be contented with a mere negative virtue, but he will be devoted in the cause of doing good.

The doctrine of universal love and salvation is pre-eminently calculated to inspire the soul with noble and generous sentiments. By raising the mind to the contemplation of that wonderful and lovely being who creates to bless, and who does good continually to all the creatures of his power, whose nature is love, and whose ways are judgment and mercy, man, as an imitative creature, who im-

bibes the spirit of the Being whom he contemplates and adores, becomes assimilated in feeling and conduct to the author of all good; yes, becomes god-like in his aims and actions. All mankind are the objects of God's love, and so they are his; and he exerts himself to do good to all, as he has opportunity. The needy and the destitute are around him, and he deals out to them with a liberal hand, as God has dealt to him.

He sees those around him who, by listening to the traditions of men, have been measurably robbed of hope, and are left to contemplate a most gloomy and appalling prospect for the future. He sees his neighbors weeping for their departed friends, who they fear are in infinite woe, in consequence of having left the world without professing an unmeaning and unscriptural change. He sees the doctrine of interminable misery producing in every place where it is received, a moral waste in society—scattering blight and mildew where once hope and joy lit up the smile of contentment and bliss. By the agency of this false terror, he sees the affections of thousands alienated from God. Others he sees made melancholy and mad; and others again driven to self-destruction. At the sight his soul is moved with compassion, and he deviseth means to save them from their unhappy delusion and to bring them to that joy unspeakable and full of glory which remaineth for all the believing people of God.

He directs their attention to the God of salvation who has declared himself the impartial Father of all—who has declared that all souls are his, and that he will not contend forever, lest the spirit should fail before him and the soul which he hath made; for he is a just God and Savior. He reminds them of his promise to bless and save all the nations, kindreds and families of the earth, and the means which he has provided through his son Jesus Christ, to make his promise good. He reminds them of the blessed assurance that Christ is the Savior of the world—that he gave himself a ransom for all to be testified in due time, and that he is to see of the travail of his soul and be satisfied, by subduing all to his holy reign, by destroying death and him that hath the power of death, that he may bring all men to life.

He contends not for the mastery, but to bring mankind to the gospel hope which is full of immortality. He contends earnestly for the faith, not for the sake of contending, but for the liberal and noble object of promoting the honor of God and the happiness of men. His soul is too full of compassion, too full of benevolence to suffer him to stifle his sublime and cheering sentiments within his own breast, while the world is lying in woe on account of a false faith. He seeks to bring others to rejoice with him in the great salvation. And to bring about the object of his soul's ambition, he liberally aids in the promotion of those means which advance the promulgation and prosperity of the glorious gospel.

Those Universalists who close their arms in apathy and remain indifferent to the promotion of truth and righteousness, though they may have, in a great measure, performed the negative part of their duty, in denying ungodliness and worldly lusts, fall far short of discharging all the obligations of their liberal profession. They are required to show their liberality by devising liberal things for the instruction, virtue and happiness of those around them.

And we ask, how can one refrain from so imperative a duty? Can he see thousands dissatisfied with existence, murmuring against the government of the Eternal King, and trembling at the gloomy prospect before them—fearing that death will terminate their existence, or introduce them into a world where "existence will only be measured by pain?" Can he see thousands involved in the miseries of this false faith and make no exertions to save them? While he believes that all beings are created for certain and unending felicity, and that every circumstance of the present life is so ordered by infinite wisdom that it will promote the happiness of man either here or hereafter,—while he believes this, can it be that he will make no exertions to bring others into the enjoyment of this happy faith, that they may rejoice in existence, and look forward with transport to the day of redemption when they shall be delivered from the shackles of earth and enter into the immortal blessedness which "eye hath not seen, ear heard, neither has it entered into the heart of man to conceive?" If he has really felt the influence of this sentiment upon his own heart, he cannot remain so indifferent and slothful. And in his liberal devisings he will not stop here; he will be devoted to every means, according to his ability, which he believes will lessen human misery and increase human happiness. This is the character of a truly liberal man, or a gen-



vine Universalist; and he who does not labor to sustain this character, falls short of sustaining his liberal profession.

I come now to the last part of my text—"And by liberal things shall he stand." He that turns away from evil and spends his time in doing good—he that doth these things shall never be moved. The man who maintains a life of inflexible uprightness and virtue, chastity of life and benevolence of character will stand secure, while others waste and fall around him. His principles and his conduct will be respected and received with avidity, while others, though apparent more sound in theory, will be passed by and forgotten.

It is so with respect to denominations of Christians. Morality and sound practical piety are the foundation—yes, the pillars of strength and beauty, that must sustain a denomination of Christians recommend them and their doctrine to respect and favor—it is these and these only that must give permanent credit and prosperity to their cause.

Then my brethren let us be ambitious to excel in well doing—to exhibit the legitimate fruits of our faith, which can be none other than good. We have most triumphantly proved, as we believe, that our doctrine is the truth of Heaven—that it is the plain teachings of the inspired word; yet, until it is more fully recommended by the moral excellence of those who profess it, it cannot go forward with that degree of strength and prosperity we desire. We may speak most eloquently in defence of our sentiments, as strong as Holy Writ—we may completely confound our opponents so that they cannot raise an objection against our theory, still, if they see it has no salutary influence upon our lives and conversation, they will try to persuade themselves that it is not correct.

Let us, my brethren, bid ourselves of the dead weights of false and licentious professors, and exhibit the true spirit and practice of our religion and the opposing world must fall vanquished before it, and with songs arise and join our ranks. Our doctrine is acknowledged to be excellent in theory—yes, almost too good to be true, and candid and good people only need to see an exhibition of the virtues it inspires, and they will gladly receive it as the word of God. Hence we see the great importance of letting our light shine before the world—of so walking in the spirit and practice of the gospel, that those who are of the contrary part shall have no evil thing to say.

Our numbers are, comparatively, small, but if they were much smaller, and all who profess a belief in the doctrine of universal love and salvation demeaned themselves in accordance with might be much more prosperous than at present. May heaven bless our cause with a hundred faithful believers, who proclaim the genuineness and purity of their principles by lives devoted to virtue and active benevolence, and sever from us a hundred thousand who profess faith in God's universal grace, but in works deny it. The more we add to our numbers of mere nominal and licentious professors, the more we weaken our strength, tread the cause of truth down in the dust, and obscure its glory from the world. Then let us seek, not so much for numbers, as for real worth of character. Let every individual who wishes well to the cause of universal grace, express his wish not merely by profession and noise, but by denying ungodliness and worldly lusts, and by living soberly, righteously, and godly.—This is all that is necessary to complete a final triumph over opposition, and to bring thousands in love with that which they now oppose and despise.

Friends of the religion of Jesus—shall we do our duty and receive the plaudit, "Well done, good and faithful servants," or shall we neglect it and leave future generations to tell the story of our disgrace—that we buried our talents in the earth and became slothful, effeminate and licentious? No; never let such a story be told of us; but may we transmit to our children, and to future generations a religion, established not only by incontrovertible proof drawn from revelation and right reason, but by the inflexible virtue which it produced in our lives.

Brethren in the ministry—a few words to you and we close this discourse.—We are engaged in a most important work—in the work of bringing mankind to a knowledge of the glorious gospel of the blessed God who is the Savior of all men and especially of those who believe and in persuading mankind to holiness of life. Let us ponder well upon our way as we proceed. Let wariness direct our steps as we pass before the world with our examples. May our conduct be a strong rebuke to every species of wrong, and a recommendation and encouragement to a virtuous and religious life. By so doing we shall gain credit, success and permanency to our cause, deserve and receive the respect of the wise and good. AMEN.

To a young infidel who scoffed at Christianity because of the misconduct of some of its professors, the late Dr. Mason said,—"Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "There," said Dr. M., "don't you see that by expecting its professors to be holy, you admit Christianity to be a holy religion; and thus you pay it the highest compliment in your power?"

## CHRISTIAN INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINER, JULY 24, 1835.

### SALUTATORY.

TO THE PATRONS OF THE CHRISTIAN INTELLIGENCER.

It has long been the custom, that when an individual takes charge of the Editorial department of a periodical paper, he should make his bow to its patrons and state to them the course he intends to pursue. It may not be necessary however in the present instance to be very particular on this point, as the undersigned is not an entire stranger to the Universalist public. For the last seven years he has been a public advocate for the doctrine of Universalism, he embraced it from a conviction of its truth, and nothing like self-interest or the unpopularity of the doctrine shall deter him from using his feeble efforts in its defence. The INTELLIGENCER, as is well known, has long been a faithful Sentinel upon the watch towers of our Zion, maintaining and defending the truth against the current of popular opinion. It has planted the Standard of Universalism upon every hill top and in every vale from one extremity to the other of our widely extended land. It has increased in usefulness as it has advanced in age—it has established a character which reflects much honor upon those who have heretofore conducted it—and they have nobly performed their duty in the great cause in which they are still engaged. The future Editor, though untaught in the school of experience—having never received but few of her useful lessons, yet having before him his immediate predecessor for an example, he enters with confidence upon the important duties which now devolve upon him.

His reliance is first upon God in whom he trusts, whose paternal character is displayed in the diversified fields of Nature, as well as in the luminous pages of divine Revelation, and secondly upon an enlightened, impartial and indulgent public, which he is confident will sustain him and give him that encouragement which is absolutely necessary. In him the great cause of liberal Christianity will find an ardent and uncompromising friend, and the Universalist denomination one who will exercise a prompt and cheerful devotion to their best interests.

Religion with all its attendant virtues shall characterize our columns, and that doctrine which breathes peace on earth and good will to men, shall be exhibited in its true and unadorned simplicity. Slander and abuse shall not stain our pages, neither shall strife and bickering be permitted to creep in, which might serve to turn the milk of human kindness into bitterness and gall. We shall state and defend our peculiar doctrines fearlessly and openly, and we are perfectly willing that our opponents should combat them in a fair, candid and respectful manner. We shall treat them at all times courteously, ever acting upon the great principle laid down by our Saviour to "do unto others as we would have others do unto us." Error, (or what we deem to be such,) we shall expose wherever it may be found; we claim this privilege as a right in common with others. Those who believe that sin and misery are to have an eternal existence deem our creed erroneous, and have we not an equal right to think so of their creed? We ask no peculiar privileges—it is what all in their turn assume and practice, but while we are exposing the falsity of their theories, we hold their private characters sacred. We do not intend to be constantly employed in wielding the weapons of controversy, the duties of religion in general, will be considered and urged with a seriousness which their importance demand. One grand object of the Editor in the management of the paper, will be to make men better—to reclaim the vicious from their pathless wanderings, and to encourage the virtuous to continue in the road to peace and happiness. In short, the cause of virtue and the doctrine we profess and fearlessly maintain, shall find an unyielding advocate in him who is hereafter to conduct the OLD CHRISTIAN INTELLIGENCER. The secular department will be continued and much more attention will be paid to that portion of the paper than heretofore, but no party stand will be taken in controversial politics. It will be "a map of busy life, its fluctuations and its vast concerns." Domestic and Foreign articles—an abstract of Congressional and Legislative proceedings and miscellaneous intelligence in general will have an early insertion, so that those of our patrons who take no other paper will be apprized of the most important things which may transpire in the political world. Such is the course we have marked out and which we intend to pursue; may He whose sustaining power extends to every creature throughout the boundless universe, help us in the discharge of every duty, and to his Fatherly care and protection we commend you all, wishing you health, prosperity and happiness here and bliss immortal hereafter.

N. CLEVELAND FLETCHER.

### THE TELESCOPE.

The Editor of the above paper having been called to a more extensive field of labor, is under the necessity of discontinuing the publication of the Telescope at Thomaston. He is hereafter to conduct the Editorial department of the "CHRISTIAN INTELLIGENCER," one of the oldest and most respectable periodicals of our order, and although he has not had so much experience as his predecessor, yet he trusts that by a strict attention to his duties, and a sincere desire to render the paper useful to the denomination to which he has the honor to belong, and to the community at large, he shall receive a generous support from those for whose good he labors. The subscribers to the Telescope will each receive this number of the Intelligencer, and we trust that they will be so far satisfied with it, that they will continue to lend us their countenance and support, not only for their own benefit but for those who are yet strangers to the covenant promise. The subscription price it is true, is little more—but then they will have more than double the amount of reading matter than heretofore, which renders it, in the end, the cheaper paper. Besides, by taking the "Intelligencer," it will supercede the necessity of being at the expense of two papers. In addition to the Religious department, there is a Secular department to which strict attention will be paid. Every thing of importance which may transpire in the busy world, will have an early insertion; Foreign and Domestic articles will be abridged and re-written, and, in short, that which will be useful, instructing and entertaining, will here be found.—Those, however, who think they cannot patronize the "Old Intelligencer," may return this number, enclosed in a wrapper, directed "Intelligencer, Pr. Gardiner, Me." Those who do not return it, will be considered as subscribers, and their names will be entered accordingly on our books. We hope we shall have the pleasure of recording many—very many of them.

### WHY SHOULD WE LOVE GOD?

We should love God because he brought us forth from the silent chambers of nonentity—still sustains us by his almighty power and through his infinite goodness continues to furnish us with food and clothing for our support and comfort. We should love him not only for the gift of existence, but because he intends the existence given shall be a blessing. We should love him because he purposes to make us not only immortal, but happy and useful. We should love him because he is our Father and our God, and his love is good not in a limited degree but infinitely so, not to a certain portion of community, but to every member which compose it, alike when his justice punishes and when his mercy pardons. When he punishes it is for our profit, that we may be partakers of his holiness. We should love him for the ineffable delight which the whole volume of nature affords us;—sublimity covers the mountains and beauty the valleys, the rushing torrent foaming and dashing from some dizzy height above us, strikes us with wonder and the smoothly running stream lavishing its beautiful banks with its waters, produces sensations of delight. We should love him for placing under our feet the green carpet of creation, and over our heads the canopy of the most beautiful azure, studded with myriads of twinkling stars, which dispel the horrors of midnight and direct the way worn traveller to his place of rest. We should love him for causing the flowers of the field and of the garden to spring to life, which scatter their exhalations upon the four winds of heaven and whose beautiful tints outvie the painters skill. We should love him for having so constituted us that the practice of virtue is indispensable to our happiness, and for implanting within us that principle which will lead us into all truth. We should love him because he created us in his own image, breathed into us a portion of his own essence, exercises a fatherly care over us in this mutable state of existence, and because he will crown us with his own immortality when our crumbling tabernacle shall fall down in ruins.

### DEATH.

"To die is but to take a last farewell Of life and all its transitory cares."

Death! what an unwelcome visitor to a majority of the human race. How awful is his approach and how paralyzing his presence; every feeling but that of fear is almost annihilated at the sound of his footsteps even though they be at a distance. He pursues us, we elude him and rejoice that we are so fortunate, but ere another moment arrives some loved one is his victim and we are sad and disconsolate. Yet to die is but to lie down to sleep—to rest for awhile secure from the conflicting scenes of time and then to awaken on the shores of another world. To a good person, death surely ought not to be a terror, for it frees the spirit from its mortal prison—from the oppressive restraints of an existence circumscribing its enjoyments—its observations and intelligence to the bounded confines of

a single locality." But the moment it bursts its feeble barrier it directs its flight to the immortal regions and there rejoices in the plenitude of its new born existence.

Man becomes singularly attached to this mode of existence and although constantly harassed by the thousand ills which flesh is heir to, he still clings to it with all the devotedness of a child to its fond mother. Earthly pleasures are as evanescent as the flitting sunbeam—like the gilded cloud which may allure for awhile, but in a moment it disappears and not a vestige of its splendour is seen. Death, though dreaded by mankind universally, is not such an inveterate enemy as he has been represented. It is true that he slays his thousands at a single blow without casting a single glance on his indiscriminate choice—yet he severs that tie which connects soul and body—gives the immortal spirit liberty to range the illuminated expanse of heaven and of enjoying the ineffable delight of unconfined observation and knowledge.

Superstition has clothed the grave in horror—it has been likened to almost every thing which a distempered imagination could invent—yet it is but a subterranean passage to a world of unmingled happiness and celestial bliss.

### DEATH OF REV. WINSLOW W. WRIGHT.

It is with sorrow that we record the demise of this truly good brother in the gospel. A star of the first magnitude has indeed fallen, and his spirit has "passed to that undiscovered country from whose bourne no traveller returns." The following letter from Br. Forbes, which we cut from the N. H. Star, gives the particulars of the sickness and death of this worthy man.

"Br. Wright is gone! Yes, he is gone to that land where the wicked cease from troubling and the weary are at rest. He fell asleep at Weston, on Sunday evening last, (28th ult.) rejoicing in the hope of a blissful immortality, in the 28th year of his age. — He was, I believe, a native of Boston, and a graduate of Harvard College. Three years last April he commenced preaching the gospel of the grace of God, in Weston, and afterwards remaining there one year, he removed to Medford, Mass., where he continued two years, beloved and esteemed by all, I believe, who knew him. Last May he returned to Weston, desiring to spend the residue of his days with that worthy and affectionate people. And lo! how soon has the period come! He took a violent cold which laid him on a bed of sickness and death, and after a protracted continuance his spirit took its flight. I saw him the Friday before his death and had some conversation with him, although very feeble. His only desire to live was, that he might preach the gospel. His mind was all absorbed in this theme. But he was resigned, if the Parent of all saw fit to call him hence. In conversation with his companion, who questioned him in respect to his faith, he looked up affectionately and smilingly, and said, "it grows stronger! stronger! stronger! every moment!" On the day of his decease, and after he had become so much reduced that he could not speak aloud, when his friends came in to see him, he would fix his eyes upon them and with a smile, whisper, "happy! happy! happy!" At last he fell calmly asleep in Jesus, without one struggle. Of his amiable character, his virtues, and his moral excellence, we need not speak. They are known and appreciated by all with whom he ever associated. No one could be intimately acquainted with him, without becoming ardently attached to him, if amiable and excellence have any charms for them.

In his removal, his companion is bereft of a worthy partner in her joys and sorrows whose affections were a balm which could soothe her troubles; the society with which he was connected, a faithful and excellent pastor, and our denomination of one of its most promising preachers, and brightest ornaments. Oh! that the consolations of that faith which was his support and comfort during his long illness, and in the hour of death, may be vouchsafed unto his almost disconsolate widow, his large circle of friends and connexions, and the society of which he was pastor. May this dispensation of Divine Providence, remind us all of the uncertainty of life, and especially us who like him, young in years and in the ministry of reconciliation, and impress upon us the importance of earnestness, zeal, and unwearied devotion, while our lives and health are spared us. May it awaken us to new energy in our efforts to lead men to the knowledge of the truth, while the day of labor shall last with us. The funeral rites of our departed brother were performed this day. Sermon by Br. Warren Skinner. — Three of the ministering brethren were present, to pay the last tribute of respect to the remains of departed worth: Brs. Skinner, Gifford, and myself.

DARIUS FORBES.

Chester, June 30, 1835.

### "IT SHALL BE FINISHED."

What shall be finished? Sin shall be finished—misery annihilated and an end made of transgression. This is the immutable purpose of Jehovah. Death the last enemy shall be destroyed. The whole creation shall be delivered from the bondage of corruption, and unite in one deathless song of rejoicing. This is a truth consoling to our hearts,—one in which angels and men unite. No bearer of unwelcome tidings will ever approach the abodes of incorruption, but we shall, with the seraph that "adores and burns" before the throne of God, pay him devout homage and thanksgiving through the wasteless ages of eternity. Sin is not infinite—the Almighty hath never seen fit to establish it with himself on the throne of eternity. If, therefore,

sin is finite, the punishment must be finite for the transgressor. God is not a God of wrath, delighting in the misery of his dependent offspring, but he is a God of love, who will have all men to be saved and come to the knowledge of the truth, and none shall stay his hand. His love is stronger than death, and the waves of an eternity cannot drown it. His presence will cheer us through the dark valley, and his spirit conduct us where sorrow and sighing shall be no more—where the wicked cease from troubling and the weary are at rest—where the labors of life shall cease, and where we shall see as we are seen, and know as we are known.

### MAINE CONVENTION.

The Minutes of the "Maine Convention" which assembled in Bowdoinham in June are in the hands of the former Editor. We have not been able to procure them for this week's paper.

### ASSOCIATIONS.

*The Western Reserve Association of Universalists*,—Ohio,—met, agreeably to appointment, on the first Wednesday and Thursday of June. John M. Baldwin, Moderator, and N. Rice, Clerk. Thirty ministers and eleven lay delegates composed the Council. The Circular Letter was written by Br. Ammi Bond, Jr. Adjourned to meet at Windsor, Ashtabula co., on the first Wednesday and Thursday in June, 1836.

*The Niagara Association of Universalists*,—New York,—convened at the Universalist church in Gaines, on Wednesday morning, June 3d. Br. S. A. Skeels was elected Moderator, and Brs. K. Townsend and C. Hammond, Clerks. Thirteen ministering brethren took their seats in Council together with a large number of laymen. One Society received the fellowship of the Association, and three brethren received licenses to preach the "Everlasting Gospel." Adjourned to meet at the Universalist church in Ridgeway, Orleans co., N. Y., on the first Wednesday of June, 1836. Circular by Br. C. Hammond.

*The Mohawk River Association of Universalists* met at Russia, Herkimer co., N. Y., June 10, 1835. Edmund Varney was chosen Moderator, and Brs. J. Whitney and J. Britton, Clerks. One Society applied for fellowship, and Br. C. Wilcox received license to preach. Sermons were delivered by Brs. J. Britton, F. Langworthy, J. Whitney, L. C. Browne, G. Sanderson and D. Skinner. Br. D. Skinner was appointed to deliver the opening address before the Association, at its next Session, with power to appoint a substitute. Adjourned to meet at Leyden, Lewis co., on the second Wednesday and Thursday of June, 1836.

*The New Hampshire Convention of Universalists* met according to adjournment at Concord, on the evening preceding the Wednesday of June, 1835, at the vestry of the Unitarian church and organized the Council by appointing Hon. Caleb Kell, Moderator, John Moore, Clerk and D. Cooper, Assistant Clerk. Two Associations were received into the fellowship of the Convention. Brs. Hodsdon, Adams, Harrington, Huntington, Kehe, Sherman and Starbird were selected as delegates to represent the body in the United States General Convention. Appointed Br. T. F. King to deliver the next Anniversary Sermon before the Convention, and Br. A. L. Balch, substitute. Sermons were delivered during the session by the following brethren—R. Bartlett, J. Moore, Moses Ballou, and T. F. King. Thirty ministers were present. Circular letter by Br. King. Adjourned to meet in New Market, (Lamprey River) on the third Wednesday and following Thursday of June, 1836.

### ORDINATION.

Br. John A. Gurley was ordained on the 5th inst. in Hanson, Mass. as an Evangelist. The following were the order of services.

Reading the Scriptures, by Br. R. L. Killam.

Introductory Prayer, by Br. A. A. Folsom.

Sermon, by Br. A. A. Folsom, from Jeremiah xxxiii, 28—"He that hath my word, let him speak my word faithfully."

Ordaining Prayer, by Br. T. K. Taylor.

Delivery of the Scriptures and Charge, by Br. R. L. Killam.

Right Hand of Fellowship, by Br. E. Hewett.

### REMOVAL.

We learn from the Trumpet that Br. Thomas J. Greenwood, of Marlboro', has accepted the invitation extended to him by the Universalist Society in Haverhill, to become their Pastor. Br. Greenwood is one of our best preachers—a zealous and talented advocate for the doctrine he professes—and we rejoice that he has complied with the most urgent request of our friends in Haverhill to be settled among them. May the connexion be lasting and the Divine blessing accompany both the pastor and people.



Printers with whom we exchange will please direct their papers to Gardiner, instead of Augusta, as heretofore.

The Editor, having removed from Thomaston to Gardiner, wishes all Letters, &c., intended for him, to be directed to the latter place.

The N. H. Star and Universalist says:—We are requested to state that circumstances will prevent the removal of Br. Charles S. Hussey to Dunstable, Mass. for the present; consequently he desires all letters and papers intended for him to be directed to Goffstown, N. H. The brethren Dunstable may expect preaching the next Sabbath in every month the current year.

Prayer, (says Gurnal,) like Jonathan's, now, returns not empty. Some prayers indeed have a longer voyage than others, but they return with a richer lading at last.

#### THE AIM OF RELIGION.

"The aim of religion is accomplished, if it succeed in making people good. Its demands are brightest, when its holy influence arms man of a blood-thirsty spirit. Its offices consist in robbing people of their enmity towards each other, and in warming their souls with a spirit which returns good for evil. Its most beautiful gem is good works, justice, charity, honesty and mercy. Its noblest duty is done, if it can comfort the solitary widow and provide for the wants of the orphan. Religion! it is the name of all that is good in heaven given to men on earth. It is the purity of faith and the supreme essence of virtue. It is the angel of mercy in the house of death. It sweetens the heart. It binds families more firmly together in unity. It is the morning guide youth in the pathway of duty. It is the light which illumines the tomb. It gives new courage to the startled senses, when they are called to depart from the earth. It is not satisfied, until it leaves the children of humanity before the throne of God, in the likeness of the resurrection, pure and faultless as the angels of Paradise."

#### A NEW REGISTER AND ALMANAC.

We copy the following from the Magazine and Advocate, — it is a work of which the denomination have long stood in need, and we trust the publishers will make it what it should be, and receive ample remuneration for their expense and trouble.

Proposals for publishing in Utica, N. Y. a Universalist Register and Almanac, 1836. A work of the nature intimated in the above title has been long called for by the love and growing denomination of Universalists. We have hitherto looking in vain the numerous statistical annals for any thing like a fair statement of our numbers standing in the religious world; and we come to the conclusion, that correct information can be derived only through a work of the nature proposed. No pains or expense will be spared to render the work full and accurate; and to effect this let each ministering brother in the United States, is hereby applied to for such information as their different locations may afford.

The following is a brief outline of the work:—  
A good Almanac for 1836. The astronomical calculations by Professor Perkins, of the Clinton Liberal Institute.  
United State and State Conventions—their relations to the denomination—when organized—times of meeting, &c.  
Associations—when organized—boundaries—time of meeting, &c.  
Societies—when formed—number of members; and if supplied with preaching, what portion of the time.  
Meeting-houses—where located.  
Preachers—their residence—when and where fellowshipped and ordained.  
Periodicals—where published—Editors, terms, &c.  
New publications—together with scriptural explanations, illustrations of our doctrine, with a variety of such articles in prose and poetry as is thought will interest and improve.

The work will comprise from forty to fifty large duo-decimo pages, and be afforded at low prices. The work will be ready for delivery about the first of October next. Orders to be addressed to the publishers, Utica, N. Y.

O. WHISTON, } Publishers.  
G. SANDERSON, }

#### TRANSFER OF THE PILOT.

The Christian Pilot, heretofore published at Portland, and edited by Br. Rayner, has been transferred to Mr. James C. Hill, of Yarmouth, and will be published in latter place, under the superintendence of Br. Thompson. We wish it success. — The following we cut from the last number of the pen of our venerable Br. Rayner.

At the close of the present volume — which the next number will complete — the Christian Pilot will go into other hands, and will be under the Editorial management of Br. Zenas Thompson, of North Yarmouth. We are authorized to say the paper will be improved in its appearance, and will be considerably enlarged; so as to contain at least a third more matter than it at present, whilst the price of it will remain the same. It will, therefore, be a cheap periodical for its size, and will be devoted to the same important objects as it has been heretofore — the detection and eradication of error — the suppression of vice — the elucidation and promotion of God's truth — the truth as it is in Jesus, and understood by the denomination of Universalists. Such has been the uniform

course of the Pilot, and such, we are authorized to say, will continue to be its course — frank — fearless — friendly and persevering.

Our friends in this city and vicinity, cannot be insensible of the importance of such a publication, to be weekly circulated in these head quarters of orthodoxy, heterodoxy and of no doxy at all — and we hope that the friends and patrons of the Pilot in all places, will continue to give it their warm and sufficient support, and zealously aid its more extended circulation in their respective neighborhoods. Heaven bless the Pilot, and all concerned, with a safe and ample conveyance — propitious skies — pleasant breezes, and joyful moorings at last, in the desired HAVEN. Amen.

#### NEWS DEPARTMENT.

— "And catch the manners living as they rise." —

GARDINER, JULY 24, 1835.

**Death by Cholera.** — A young man apparently about 24 or 25 years of age, was taken off the steamboat John Hancock, which arrived at this place from St. Louis, on Friday afternoon, the 5th ult. in a state of collapse with Cholera. We inquired of him respecting his name, residence, &c.; he replied, "my name is JAMES LOMBARD. I am a Carpenter by trade, and came from Portland, in Maine. My father's name is Daniel Lombard — he was alive when I left home, and was residing at that place." He lingered until about 8 o'clock on Saturday morning, when he expired.

He said he had two chests of tools and one trunk of wearing apparel in which would be found \$115 in U. S. paper, and a small amount of specie. After defraying funeral expenses, he desired that the remainder should be forwarded to his father.

Boonsville (Mo.) Herald.

The President is on a visit to the Rip Raps where he proposes to remain a few weeks.

A colored man named Shirley murdered another colored man named Boyer, with whom he had quarrelled, in Philadelphia, on Saturday, by stabbing him in the street with a bayonet. Shirley was arrested; and when on his way to prison was taken from the custody of the officer and severely beaten by a number of blacks. The officer subsequently arrested him, and he was taken to the hospital in the prison. He confessed the murder and exhibited no regret for it. Boston Post.

At a meeting of the Philadelphia Bar, resolutions were passed on the occasion of the death of Chief Justice Marshall. One of them recommends to the Bar of the U. S. to co-operate in erecting a monument to his memory in some suitable place in the city of Washington. A committee of 30 was appointed to carry this resolution into effect.

#### A PROPER INTRODUCTION.

Very disagreeable consequences sometimes arise from the want of a proper introduction to strangers. The mere mention of the name is not sufficient. It should be accompanied with a short history of the individual himself, together with those of his connections. His political and religious preferences should be hinted at; and, in short such a history given—that in his presence or in conversation with him, no improper theme may be broached, and no offensive phrase introduced.

For want of observing this rule, how many unpleasant consequences have followed!—How many years have been pained, how many faces suffused with crimson—by hearing the unlucky mention of some circumstance or some trait, which happens to be discreditable to a brother, a father, a husband, an aunt, or some other connexion! How often has a man, through his ignorance, mentioned a rope in the presence of one who has had a relation hung! how often spoken lightly of the tread-mill, or the States prison, before one who has some kindred actually undergoing the probation of one of those institutions!

A proper and thorough-going introduction should be something like the following:—"I make you acquainted with"—or, "Permit me to introduce to you"—or, "It gives me great pleasure to introduce to your acquaintance, Mr. Hardesty, of Y. N. wholesale dealer in iron ware, a staunch Presbyterian, and a thorough-going Jackson man." This will prevent your saying any thing offensive on religion, politics, or the trade in iron ware.

Again: "I make you acquainted with Dr. Gallipot of Philadelphia—son of the late celebrated Dr. Gallipot of that place—himself the inventor of the double lipped tweezers—a man of no particular religion, and the same in politics." This short history will enable you to pay a proper compliment to his descent, as well as to his own personal merits.

Again: "I have the pleasure of introducing you to Mrs. Prettyman, relict of the late Hon. Jeremiah Prettyman, and the mother of three beautiful daughters, worth forty thousand dollars a piece." Such an introduction, if you are a bachelor, may be of the utmost importance to you, by enabling you to act agreeable to the old lady; to say fine things of her daughters' beauty, and thus perhaps have the way to an acquaintance which will be the absolutely making of you—whereas, without this introductory history, you might as likely as not blab out something disagreeable to the Honorable widow, and so unwittingly mar all your prospects in that quarter.

Again: "I make you acquainted with Miss Haley, the second daughter of Thomas Haley, Esquire, a distinguished lawyer, and at present a candidate for Congress." She sings charmingly, and plays on the piano divinely. Her eldest sister is married to a thriving merchant, and she has three other sisters, almost as pretty as herself unmarried. After this introduction, you can scarcely be at a loss how to demean yourself so as to win the graces of all concerned.

Other examples might be named. But these will suffice to show the true mode of proceeding; and any man's own judgement will teach him how to vary the rules above laid down, so as to suit them all to the different cases that may usually arise.—N. Y. Constellation.

#### LATEST FROM ENGLAND.

By the ship Victory, which arrived at this port yesterday from Liverpool, whence she sailed June 7, we have received our files of London papers to the 5th. No political event of importance had recently occurred. No important measures had been adopted by the British Government. The subject of a Municipal Corporation Reform, was coming on for discussion in the House of Commons on the 5th. Lord Melbourne, in the House of Lords on the 21, in answer to an inquiry respecting assistance which had been given to the Queen of Portugal by cruisers on the northern coast of Spain, stated that such assistance had been given, and that provisions and arms had been supplied to the amount of £200,000 which were to be paid by Portugal, but that the government was not to be pushed for the immediate payment. These supplies were furnished under the Quadruple treaty. There is nothing further on this subject of intervention in the affairs of Spain.—Boston Patriot.

Lord Hill has issued a general order forbidding private soldiers on home service appearing in the streets, when off duty, with their side arms.

It appears by a return which has just been laid before Parliament, on motion of Mr. Hume, that Lord Eldon held office as Chancellor 24 years and 323 days; his pension is £4,000 a year, which he has been receiving since April, 1827; the pension of Lord Lyndhurst and Brougham are each £5,000 a year, and they held office only four years each. There are two Irish Ex-Chancellors receiving each a pension of £4,000 a year Irish currency—namely, Lord Mansfield and Sir R. E. Sugden; the former held office 21 1-2 years, the latter one quarter and 24 days. The pension of Lord Plunket is suspended in consequence of his having been again appointed to the office of Lord Chancellor.

CAIRO, April 25.—The deaths by the plague were yesterday 760. Mehmet Ali is throwing obstacles in the way of our expedition to the Euphrates. Six weeks ago Col. Campbell applied to the Pacha for a firman similar to that asked by Lord Ponsonby from the Grand Seigneur, but no answer was given to the Colonel's application. Meantime he received a copy of a firman granted by the Sultan, which is conceived in the broadest possible terms, and upon renewing his application and exhibiting the document, he is told that he (Mehmet Ali) cannot grant the demand without first advising with the Grand Seigneur, whose servant he is, but that a Tartar would be sent off to Constantinople for this purpose; meantime, until the return of their messenger, which may be six weeks hence, the expedition must wait in the Bay of Scanderoon, without advancing a single step, for it is only at Bir that they can commence operations. Col. Campbell has remonstrated strongly against the firman being withheld on any such pretext, and has also by the packet advised the Government fully on the subject.

#### LATEST FROM FRANCE.

The New York Commercial Advertiser, and Journal of Commerce, received yesterday by the steam boat mail, gives us extracts from Paris papers to June 5, received by the packet ship Pacific.

The Committee on the American Treaty in the Chamber of Peers, made their report on the 4th. After some remarks by M. Barante, the further discussion of the subject was postponed to the 11th, in spite of the efforts of M. Dubouche, who wished it put off till the 15th. We see nothing, the Journal of Commerce remarks, in the tone of M. Barante's remarks, which varied the aspect of the question.

In Spain, Elisondo and Urdache had been evacuated by the Queen's troops and the garrisons of those two places were on their march for Pampeluna. The Carlists had made two attacks upon Villa Franca, but had been repulsed. Two corps of the Queen's troops one under el Pastor and the other under Gen. Valdez, were marching against the assailants.

The Gazette de France of the 4th, remains—the impartial states that two of the ministers threaten to send in their resignations if the intervention be not adopted. On the other hand, it is said that M. Humann and M. de Maistre have declared that they would quit the cabinet if this measure was resolved upon. It is then for the purpose of gaining time that they have written to London.

The ministerial renewal of the crisis of November and April, appears to be nearly as dangerous as the intervention.

The Chamber of Peers was still engaged on the trials of the persons who signed the letter which appeared in the Tribune. On the 2d, nine individuals were declared GUILTY, including Audry de Puyraveau. At the same sitting ten others were acquitted.

The Journal des Debats says—it is believed that the Spanish Chambers will be closed on the 27th by the Queen in person. For the rest, all questions are reduced to the single one of intervention, which, under the name of co-operation the Spanish government claims from its allies by virtue treaty of the treaty of the quadruple alliance. This very evening instructions have been given to the Spanish ambassador at Paris, to demand from the French government an auxiliary corps. Nobody here doubts that the latter government will answer this demand affirmatively.

Letter from the Spanish frontiers announce the death on the 13th, of M. Charles Louis O'Donnell, of wounds which he received under the walls of Pampeluna.

[From the Boston Transcript.]  
FROM FRANCE.—The packet ship Ehone Capt. Rocket, from Havre, at New York, brings advices of great interest in the papers. The Chamber of Peers was engaged on the 29th and 30th of May, in the trial of the defendants of the political prisoners. The Journal du Commerce, contains a full report of the proceedings, the result of which was, that eighty one of the prisoners were discharged, they having declared that they had neither signed, published, or authorized the publication of the address to the prisoners of April, inserted in the Tribune and Reformation of the 11th of May. The cases of sixteen others who were present in the Chamber, and of several more who were not present, were reserved for further consideration.

Capt. Rockett informs the editor of the Journal of Commerce that the Report on the Indemnity Bill was to be made in the

Chamber of Peers on the 4th of June, and that the debate would commence on the Monday following. The general impression was that the Bill would pass as it came from the Chamber of Deputies.

A letter from Bayonne, of the 26th May, says:—There is no doubt here of the speedy intervention of France in the affairs of Spain. Gen. Harispe has just given orders to all the officers to purchase the horses necessary for a campaign.

#### SLEEPING IN THE HOUSE OF GOD.

We may well ask, whether such an inconsistency was ever seen in a Pagan temple, or Mahometan mosque? One says, "He who sleeps in a place of worship, is as though he had been brought in for a corpse, and the preacher was preaching his funeral." Another says, "Constant sleepers are public nuisances, and deserve to be whipped out of religious assemblies, where they are a constant disgrace." Such persons are a constant distress to their preachers.

As Mr. Nikoll, of Exeter, was once preaching, he saw several of the Aldermen asleep, thereupon sat down. Upon his silence, and the noise that immediately rose in the church, they awoke and stood up with the rest; upon which he arose again, and said, "The sermon is not yet done, but now you are awake, I hope you will hearken more diligently."

It is said that Dr. South, in the middle of his discourse, perceived that sleep had gradually taken possession of his hearers; who immediately stopped short, and altered the tone of his voice, calling out to Lord Lauderdale three times. His Lordship standing up, "My Lord," said South, with great composure, "I am sorry to interrupt your repose, but I must beg of you not to snore quite so loud, lest you awake his Majesty."—Christian Guardian.

**BREACH OF A MARRIAGE PROMISE.**—The Circuit Court has been crowded for a day or two past to hear a singular trial, brought by a gentleman against a lady, for a breach of a promise of marriage. The plaintiff is a Mr. Barnard, of Hudson, and the defendant a Mrs. Gaul, formerly Miss Power, of the same place. A number of well written letters, cold, respectful, but undoubtedly recognizing and engaging between the parties, were read in evidence from Miss Power, showing the character of her feelings towards Mr. Barnard, and evidently referring to their marriage, which correspondence commenced in 1827 and continued until 1832. During this interval the plaintiff went to New Orleans and nothing transpired in evidence to show that he was at least an ardent lover. The lady having received a tempting offer from a man of property entreats the plaintiff to release her from her engagement, and finally marries the last suitor without such release. The action is brought to recover damages from the husband.

A woman may have just cause of action against the perfidy of a man, because her sex exposes her to injuries of feelings and prospects from his infidelity, which leaves her no other redress than an appeal to the laws; but this rule cannot work both ways. The sensibility and defenceless condition of a man thus jilted, will not authorize him to seek damages out of the pockets of the successful suitor. Besides, jilting a man is an every day affair—he laughs it off, and goes on with another and a more successful suit. Not so a poor girl who has been cheated by a trifling fop—she has no redress but in tears and privacy. When, however, a lady asks a gentleman to release her from a promise of marriage, he should do it promptly and gracefully, regret his own sad loss, and wish every happiness to the fickle fair one.

Notwithstanding this opinion, the jury gave \$1000 damage against the lady, which we hope the plaintiff will generously give to the New Brunswick sufferers.—N. Y. Star.

**THE OLD MAID.**—Her life is the oasis of the desert; her heart is a swelling fountain of the purest sympathies; her home is sheltered by the palm tree of content; and she treads her little round of existence on a verdant carpet, chequered with light and shade and "damasked with crocus, hyacinth and violet in rich inlay." For her

"No blasts discompose the peaceful sky,  
The springs bud morn, and the winds but sigh."

If she does not taste the delights which flow from happy marriage (and there are many such) when two individuals with moderate desires find virtuous and well tempered wishes, combine to produce "one harmony of bliss," she invariably shows how correctly she estimates so delightful a consummation, for where household harmony does reign, there may the Old Maid be found in all her glory, mingling sweet with sweet, and heart and affection expanding beneath its genial influence. Domestic strife is a Tartarus from which she flies, as a plague spot, warning her to depart; but if a father or mother has reached the extreme verge of sensibility, there she may be seen hovering like a guardian angel, developing in this trying emergency all her treasured affections, and lavishing them on insensible or querulous old age with all the vigor, the tenderness, and devotedness of a young bride, watching over the shattered health of an adored husband.

The Sandusky is said to have sprung aleak at the mouth of the Kennebec, on her way to Bangor on Wednesday 8th inst. — She was run ashore and the passengers proceeded to their destination by land carriage.

**Attempt to poison.**—A colored girl, aged 19 years, named Mary Anne Sims, was yesterday committed to prison on her own confession, for attempting to poison the family of Benjamin Theall, of Mercer-street, by putting sugar of lead in their soup. She was indentured to Mr. Theall, and acknowledged it was her intention to destroy the whole family, in order that she might get free of her indentures, as she did not like her situation.—N. Y. Jour. Com.

**Rapid travelling.**—The Steamboat Ohio Capt. DeGroot, made her passage on Wednesday from Cape May to Philadelphia, 120 miles in 6 hours and 40 minutes.

**CHIEF JUSTICE MARSHALL** died in Philadelphia July 6.

Cyrene Paine has been convicted, in the Boston Municipal Court, of stealing a newspaper from a house door, and sentenced to a fine and costs, which amounted to more than seven years' subscription for the paper stolen, and if not paid in ten days, then three months in the House of Correction.

#### To Readers and Correspondents.

The publication of the INTELLIGENCER after a suspension of a few weeks has again been resumed, the proprietor having been released from all personal attention to the business concerns of the establishment. Its fluctuations we trust are now at an end, and the public may be assured that hereafter it will be issued regularly on the usual day of publication. Those who have heretofore corresponded for the paper are respectfully requested to continue to enrich its columns with the effusions of their pens. Our friends generally and the friends of liberal Christianity, are desired to furnish us with every thing which transpires relative to the cause in which we are engaged, and every favor thus extended to the Christian Intelligencer shall not be forgotten, neither shall those who lay us under the obligation go unrewarded.

#### MARRIED.

In Boston, Ms. on the 4th inst. Mr. Walter Farwell, of that city to Miss Frances P. Hilton, of Hallowell, Me.

In Bangor, by Rev. Mr. Pomroy, Mr. Bowen Holman to Miss Abigail S. Morrill, both of Bangor.

In Pittston, Mr. Charles G. Clark of Belgrade, to Miss Harriet Gilman.

#### DIED.

In Dexter, Joseph S. Baker, aged 23.  
In Plymouth, Mrs. Sarah, wife of Mr. Cyrus Smith, and daughter of Mr. Daniel Allen of Wintthrop, aged 39.

In Belfast, Mrs. Susannah Wagg, aged 85.  
In East Thomaston, Mr. Isaac Brown, aged 65 years. He lived a worthy, intelligent, and upright man. He died as he had lived, a firm and unwavering believer in the doctrine of Universalism. In him his family found a tender companion and an indulgent parent. The Universalist Society in T. have lost one of their best members, and may their lives, like his, bear testimony to the renovating influence of the doctrine they profess, and their last end be peaceful and happy.

#### WANTED IMMEDIATELY.

TWO steady and industrious BOYS, between 14 and 17 years of age, as Apprentices to the Printing business. Apply at this Office. July 24.

#### LIST OF LETTERS

Remaining at the Post Office, Gardiner, July 1, 1835.

Mrs. M. A. V. rill.	Daniel Milken
Harriet Berry	Thomas Moore
Silvester Baker	Widow Henry M'Canland
Lacy H. Burr	Widow James McFarland
Abraham Bedel	Thomas Merrill (2)
Thomas Brey.	Martha Merrifield
	Charles Merceasing
	William Minick.
Sarah Cooper	Marshall Nod.
Rebecca L. Crooker	
William Crawford	Isaac Palmer
Nathaniel Curtier	Leonard Paine
Elijah Cushing	James Pencock
Joseph R. Cotton	Susannah Pope
Benjamin Carroll	James Pheland
James Capen.	Moody Palmer
	Aaron Perkins.
Jonanna Danson	
Jonathan Doe (2)	George Rollins
Enoch Dill, Jr.	Benjamin Renick
Joshua Dill.	Daniel Robinson.
David Fuller	William Smith
Sarah French.	William Stevens
	Asa Stewart
William H. Gardiner	Daniel Stone
Thomas E. Glazier	Joseph Stewart
Joseph Grover.	Margaret Stewart
	Anna M. Shaw
Annis Hildreth (2)	Mary R. Stinson
Edward E. Houdlette	C. Stevens
Euclid Houghton	Seth Sweetland
Mary Holmes	William Springer
William Hutchins	Mary O. Stearns.
Capt. S. Homans.	
Jedediah Kimball	Hannah Thompson
Henry Kimball (2)	John Towle.
Levi Knox	
Robert Keath	Cyrus Uhler.
Richard Kelly (2)	
George W. Kimball.	Joseph Williams
	Emmie B. Walton
Joseph D. Lord (2)	Richard L. Weymouth
Charles C. Luiten	Samuel Warren
Mary W. Lawrence.	Mary E. Wentworth.

Persons calling for any of the above Letters, will please say they are advertised.

WM. PALMER, P. M.

#### STRAYED OR STOLEN.

FROM the pasture of Mr. Thomas Spear, in Gardiner, on Thursday night last, a stone gray HORSE, with a black mane and tail, about five years old. Whoever will return said horse or give information to the subscriber where he may be found, shall be suitably rewarded. JOSEPH LUNT. Gardiner, July 22, 1835. 27\*3w

#### LETTER PAPER.

WM. PALMER has just received, at the Gardiner Bookstore, a large assortment of LETTER PAPER which he will sell by the Ream or smaller quantity, at the Manufacturers' prices. July 21, 1835. 27

#### Commissioner's Notice.

WE, the subscribers, having been appointed by the Hon. H. W. Fuller, Judge of Probate for the county of Kennebec, to receive and examine the claims of the several Creditors to the Estate of THOMAS GILPATRICK, Esq., late of Gardiner, deceased, represented insolvent, hereby give notice that six months from this time are allowed to said Creditors to bring in and prove their claims; and that they shall attend to that service at the Selectmen's office in Gardiner, on Thursday, October 29th, and Thursday, 31st December next, at two o'clock in the afternoon of each day.

Ebene'r White.  
L. H. Green.  
Gardiner, June 29, 1835. 27 3w

#### SILK HATS.

MANUFACTURED and for sale at J. HOOP-ER'S Store in Water Street.  
J. H. will respectfully inform his customers and the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained in any other store. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. Also, as usual, a large and handsome assortment of FUR HATS, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style. Augusta, April, 1835. 13



For the Christian Intelligencer.

**"LEARN OF ME."**—MATT. XI. 29.

"Learn of me"—when fate's entwining  
Wreaths of sorrow round thy heart;  
Deeply rankling—unrepining—  
Sunk beneath its cruel smart.  
Tall is the tower that screens from care,  
Or deep the gulf that hides despair;  
'Mid sorrowing mortals oft we find  
The wisest, purest of mankind.

"Learn of me"—this world's delusive.  
Bitter woes its pleasure's give;  
Tempting snares beset intrusive,  
To me ye only look and live,  
To me ye look when storms abide,  
While trembling souls with terror fill'd  
Commotions cease—the tempest still'd.

"Learn of me," when anguish burning—  
Broken hearted, penive grief;  
When the soul for help is thirsting,  
Look to me and find relief.  
Of lowly heart am I possessed,  
I give the weary wanderer rest,  
Bind up the bleeding, broken heart—  
Joy to the mourner do impart.

"Learn of me," when wrath enkindled  
Angry foes thy peace assail—  
Or pleasing fortune's prospects dwindle  
Vanish on the passing gale.  
Learn then of me, through all thy life,  
Sublime with kindness angry strife;  
Abiding riches still secure,  
Thy portion evermore endure.

A—L.

The following is excellent—too good to be lost.—ED  
TO A CHILD EMBRACING ITS MOTHER.

BY THOMAS HOOD.

Love thy mother, little one!  
Kiss and clasp her neck again;  
Ere long she may leave her son,  
Then thou'lt clasp her neck in vain.  
Love thy mother, little one!

Gaze upon her living eyes,  
And mirror back her love for thee;  
Hereafter thou mayst shudder sighs,  
To meet when they cannot see.  
Gaze upon her living eyes!

Press her lips the while they glow  
With love that they have often told;  
Hereafter thou mayst press in woe,  
And kiss them till thou thinkest cold.  
Press her lips the while they glow!

Oh, reverse her raven hair!  
Although it be not silver-grey,  
Too early, Death, led on by care,  
May snatch, save one dear lock, away.  
Oh! reverse her raven hair!

Pray for her at eve and morn,  
That Heaven may long the stroke defer;  
For thou mayst live the hour forlorn,  
When thou wilt ask to die with her.  
Pray for her at eve and morn!

[From the Universalist Magazine.]

**FRIENDSHIP.**

During the time in which man roamed the wild, and untutored savage, fed on the victims of the chase and viewed the azure sky and the beautifully variegated scenery of the earth with a look of stupid wonder, the charms of society had little influence; the delights of friendly intercourse and association awakened no joyous sensations in the cold and uncultured breast of the mountaineer. Life's fleeting day was spent in traversing the lonely desert in quest of food, in constructing some rude dwelling to defend from the cold, or to protect from the assaults of wild beasts. The unassociated wanderer never felt his palpitating bosom thrill with the anticipated enjoyments of domestic felicity, or the calm joys of a social fire-side. No brightening star of hope shone on the future prospect, cheering its dreary pilgrimage with promised happiness. No heart participated in his sorrows, no eye mingled tear with his. No confidence existed, to no faithful bosom could he impart his secrets, and from no trusty brother could he receive the sweet solace of advice. He lived alone, wild as the mountains, unfeeling as the tempests, and destitute of one moment of endearing existence. But when the destitution and misery of his state became intolerable, when man ascertained that he could alleviate the dreariness of solitude by a free communication of thought and feeling, by an unrestrained interchange of soul, the path of life assumed the most inviting appearance, being garlanded with flowers, of immortal ananarths, blooming and blushing beneath the sun of friendship. By the united exertions of society, the inhospitable wilderness becomes a garden, and the place once resounding with the howl of the wolf or hyena, vocal in hymns of gratitude to the Parent of Creation. When refinements in the arts of life polished and sublime the latent susceptibility of the soul, when they give the highest zest to enjoyment, exalting the feelings by the noblest prospect of good, and joining man in the silken cords of friendship; existence in this state may be said to possess its highest point, to have attained the zenith of its beauty. Yet what are all the blandishments of friendship, the temporary regards of the sincerest hearts and the mixed happiness this world can supply when brought in competition with the endless benediction of the celestial paradise! But although the mingled cup of delights which we drink in this life is not filled with alloyed felicity, shall we dash it from our lips and spurn the proffered blessing, when it constitutes all the harmony of being, as it is an endearing pledge of the love of God to man? Shall we entirely disapprove of the exercise of benevolent affection, shall we chill each friendly sensation and laugh at the heart-born tears of parting relations? Shall we treat the tenderest feelings with rude and apathetic indifference? Shall we make such appalling representations of the most cordial friendship as will induce mankind again to seek the seclusion of woods and mountains, to become wild as the tenants of the forest? Shall we break up society and sever every remaining ligament of

brotherhood by reducing man to the savageness of his solitary state? Yes, if the engaging, the inviting connexions with which life abounds must finally be sundered in such a manner as will wring each feeling bosom with unimaginable anguish. Behold the fond mother weeping over the senseless corpse of her departed daughter, lifting up her eyes, brimful of tears, and saying, would to God I had died for you, my daughter! O my daughter! Would you not say that it had been far better for the agonized mother to have viewed her child with the most perfect indifference? No, for while she gazes on that pale cheek, while she intensely examines every lineament of her countenance, while she beholds the remaining traits of youthful bloom,

"Before decay's effacing fingers  
Have swept the lines where beauty lingered,"

she, by an eye of faith, sees her emaciated child joining in the endless anthem of heaven and rejoicing in the smile of God. But if death, or any other occurrence should make an endless separation, friendship only tantalizes man with an illusory appearance of happiness which will terminate in the most pungent and unavailing lamentation. As we are informed that from God cometh every good and every perfect gift, and also that his gifts are without repentance, and that he giveth to all life, and breath, and all things, we may rest assured that friendship is a good gift, that it is given without repentance, and that it will eventuate happily to all who have tasted of its sweets. Did we embrace the opposite idea, we should deserve the highest commendation for the incessant exercise of our every faculty in preventing the formation of one sincere friendship, lest some after day might consign one of the parties to the quenchless volcano of hell, and receive the other to the empyrean realms of saints and seraphims. Were this our belief; we would endeavor to render man inanimate, to repress each gentle rising of the soul, and make it as destitute of sympathy as a mountain of arctic ice. But when we witness the irrepressible grief of an afflicted parent at the loss of a darling child, when we discover the yearnings of his heart, as burst the cords that bound him to his son, we feel confident in saying, that the God of mercy never designed this poignant sorrow for the misery of man, but for the purpose of showing him that earthly friendship endureth forever; where he shall meet his child in the indestructible climes of rest.

No other view of the subject can afford the least satisfaction to the aching heart, or ease the anguish of the tortured soul; but this harmonizes the word and works of God, and gives life cheering cordial. It exhibits the flood of death bridged by the rainbow of the covenant, and smoothed by the preceding ark of the Lord. When we discover this friendship shall be lasting, and that although begun in this world, it will continue through all succeeding worlds, we exclaim,

There is a land of pure delight,  
Where friends, once parted, shall unite,  
And meeting on that blissful shore  
With fond embrace shall part no more.

**OUR OWN COUNTRY.—ITS LITERATURE AND ITS PROSPECTS.**

Experiment is essaying every thing. The Patent Office in Washington is a curious panorama of what men will attempt to do. Measurement is even applied to our heads, to gauge our intellects. The Phrenologist decides upon our powers by our 'developments'—as if man himself was a piece of mechanism, full of a thousand little strings and cog-wheels, called brains,—and then at least he assumes to know what a man will do, by running his fingers through his hair! And then the audacity of steam,—with steam-boats, steam-mills, and steam-horses, with contrivances to make us sleep by steam, and even to catch our fish by steam! So mechanical has the age become, that men seriously talk of flying machines, to go by steam,—not your air balloons, but real Dedalian wings made of wood and joints, nailed to your shoulder,—not wings of feathers and wax, like the wings of Icarus, who fell into the Cretan sea, but real, solid, substantial, rock-maps wings, with wrought iron hinges, and huge concavities, to propel us thro' the air. A machine has been invented too, for planting corn! Machinery is getting into our schools. The school-master works by it, with blocks, moving maps, diagrams, orreries, &c. Grammar is taught by pictures—conjugations are done by wheels. The schoolmaster measures, phrenologically, his boy machine, and then brings his other machines to act upon his 'developments.'

The sum of the statement is, that machinery is usurping the place of men, and men, in defence, are becoming machines. There is, it cannot be disguised, a tendency to *mutter* rather than to *mind*. A few choice spirits keep alive the vestal fire, but the mass of our countrymen demand what is practical, rather than what is intellectual. This is visible in the universal scramble for property,—in the adoration felt for wealth,—in the neglect of the fine arts,—in the little reward that genius has hitherto received at the hands of our countrymen, while it is cherished every where else. But what more could be expected? We have just finished laying the foundation, of an empire. We have had two wars

to fight, both fierce and bloody. The war-whoop is not yet over. The infernal yell of the savage has just ceased to startle us. The musket is now laid down, and the pen, the pencil, and the chisel, begin to be taken up. The Great West is opening its rivers and prairies for a reading and a thinking population.—Anon, this will be the greatest book mart in the world. Literature is already becoming a profession. As we grow in our growth, then, and strengthen in our strength, we will build upon the foundation our fathers left us. We will rear the fabric of FREE GOVERNMENT to the skies. We will adorn and embellish it, and make it beautiful in the eyes of all men. We will kindle such a light on the American shore, as shall illuminate the earth. Do not here accuse me of prophecy. Prophecy has ever done us injustice, and for very cowardice faltered behind the day. Imagination, even, cannot picture the destiny that awaits us, if we preserve our Liberty and our Union. God has promised a renowned existence, if we will but deserve it. He speaks this promise in the sublimity of nature. It resounds all along the crags of the Alleghanies. It is uttered in thunder at Niagara. It is heard in the roar of two oceans, from the great Pacific to the rocky ramparts of the Bay of Fundy. His finger has written it in the broad expanse of our inland seas, and traced it out by the mighty Father of Waters.—The august temple in which we dwell was built for lofty purposes. Oh! that we may consecrate it to Liberty and Concord, and be found fit worshippers within its lofty halls!—Brooks.

**CELEBRATED HORSE POWDER.**

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious to others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses flogged by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN, GARDINER, Maine.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powders prepared by James Bowman, Gardiner, Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.

A. T. PERKINS, } Pittston.

J. D. GARDINER, } Augusta.

SAMUEL HODGSON, } Augusta.

BENJ. HODGES, } Augusta.

JOHN HELDRIDGE, } Augusta.

— ALSO —

THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chills—It is not secret to any other Liniment, British Oil or Opodeldoc now in use.

23 1y.

**TO INVALIDS.**

DR. RICHARDSON, of South Reading, Mass.

has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated

**Vegetable Bitters and Pills.**

to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness; or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Costiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above *Vegetable Medicines*, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco.

copy 8

**BOOTS AND SHOES.**

A Prime assortment Ladies' KID and PRUNELLA SHOES—GAIER BOOTS; Misses' and Children's KID, PRUNELLA and LEATHER SHOES: Gentlemen's MOROCCO and HORSE-HIDE BOOTS.

— ALSO —

Gentlemen's superior Calf-Skin Boots and Shoes Manufactured by Mr. SAMUEL HALE, For sale by CHARLES TARBELL.

**FAIRFIELD'S REPORTS.**

JUST published and for sale by WILLIAM PALMER, Reports of Cases argued and determined in the Supreme Judicial Court of the State of Maine, by JOHN FAIRFIELD.

May 19, 1835. 214

**Saw Mill Gear.**

TO be sold the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 20, 1834.

**TO ALL WHO HAVE TEETH!**

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supercedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful property, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN, FRANCIS BUTLER, JONATHAN KNOWLTON, THOMAS D. BLAKE, M. D., JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me., Sole General Agent.

BENJAMIN DAVIS Esq., Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers.

Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittier, Chester-ville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple.

Z. T. Milliken, Farmington. James Dinwiddie, Milburn and H. Bonfield, E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.

Farmington, Jan. 28, 1835. copy 15

**THE GARDINER SAVINGS INSTITUTION.**

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 1835. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year an extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to be depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sent put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of Incorporation is required to give bond in such sum and with such securities as the corporation shall think suitable.

The officers are

ROBERT H. GARDINER, President.

Trustees, Peter Grant, Esq., Hon. George Evans, Edward Swan, Esq., Alfred G. Litchow, Esq., Arthur Berry, Esq., Mr. Henry B. Hoskins, Capt. Enoch Jewett, Mr. Henry Bowman, Mr. Richard Clay, Capt. Jacob Davis, Rev. Dennis Ryan, Geo. W. Bacheiler, Esq.

Ansley Clark, Treasurer, H. B. Hoskins, Secretary.

Gardiner, July 3, 1834. 25

**CHARLES H. PARTRIDGE, TAILOR.**

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. He flatters himself that by constant attention to the business, he may share a part of the public patronage.

Particular attention will be paid to Cutting.

Gardiner, April 11, 1835. 16 3m

**STIMPSON'S CELEBRATED BILIOUS PILLS.**

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæ, occasioned by frequent colds and obstructions of perspiration. The stomach ceases to perform its proper functions, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously or fatally.

For these complaints and all their attendant evils, STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy ever discovered. They are proper for every age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and thereby suffering and danger. No family should be without them. They are also an invaluable medicine for men, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the character and standing of the late Hon. Doct. RUSSELL added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

**To the Public.**

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Suffering men should never put to without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me. October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan. 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting that one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. R. Merrick, Hallowell, and W. H. Stevens, Pittston.

Jan. 28, 1835. 1y 5

**Compound Syrup of ICELAND MOSS.**

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and is the highest northern latitude of Europe and Asia, where its Medicinal qualities have been long known and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE than any other known substance, and in combination with a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals, as in the case of this most invaluable Moss. Its virtues were first discovered by Reims-Dor, a French principal nourishment from the ICELAND MOSS, and whose milk becomes so highly indurated with the Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of those countries, for the cure of all diseases of the breast and lungs. In France, this compound has been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore.

And none is genuine unless it has their fac-simile on each bill of direction—also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835.

**E. HUTCHINS & CO'S NEWLY IMPROVED INDELIBLE INK.**

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth of usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Agents, Gardiner, Jan. 13, 1835.

**Lumber Dealers, Take Notice.**

TWO first rate SHINGLE MACHINES, made by an experienced workman and warranted as good work as any in use, if rightly managed, will offer low to close a concern. For further particulars apply to JAMES G. DONNELL, of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYDEN.

February 24, 1825. 9

TERMS.—Two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, the dollars and fifty cents will be considered the price accordingly required.

Subscribers in all cases